

from the son of ATITHIGVA, two with,
 excellent reins
 from the son of EIKSHA, two with
 excellent orna-
 ments from the son of ASWAMEDHA.

IT. I have received together ¹ (with my
 other gifts)
 six horses with their mares from the
 pious I^DBOTA,
 the son of ATXTHIGYA.

18. Among these straight-going steeds is
 numbered
 a mature roan mare with excellent reins
 and whip.²

19. O princes, givers of food, even the
 lover of
 calumny has thrown no censure on you.

X, (LXIX.)

The *ItisJd* is the same ; the deity is ISBRA,
 except in the eleventh
 and twelfth verses ; in the former half of
 the eleventh it is the
Vis ice devdh, in the latter half and in the
 twelfth it is TAEUXA.
 The metre of the second verse is *Ushnih*,
 of the fourth, fifth,
 and sixth *Oaijatri*^ of the eleventh and
 sixteenth *Pankti*^ of the
 seventeenth and eighteenth ^*Brlhat't*, of
 the rest *Anu-shtulTi*.
 1. Present your sacrificial food
 with a threefold

song of praise to IXDTJ/ gladdener of
 heroes ; he
 will bless you in your religious rites to
 the accom-
 plishment of your sacrifice.⁴

- *Sachd*, i.e. together with the gifts of
RiksJm *ex&* *AsicamedJia*-.
 The SchoL remarks that the use of this
 word implies that *Indrotas*
 gift is incidental and no part of the
 original sacrifice.

³ Sayana takes *Zasduati* as *tfriptd*,
 "proud," "spirited."

³ The SchoL explains 'this as *Indra*, "he
 who rules (*ind*) or

besprinkles (««<£} with rain."

TrishtulJiam rather means here a
song of praise generally.

⁴ *Sdma Veda* I. 4. 2. 3. I (with *vandad-virdya* for
tnandad-

virdycf). Sayana here takes *purandhyd* as

l)dhupr(tjneyd^ but in

vii. 97 9 he took *gurandhih* as *bahisir stu&h**